PHM /SR 8 - 51 (RB-4)

CPHF

15

Kaiserliches Gouvernement
von
Deutsch-Ostafrika.

Bezirksamt
B.-No. /

Register
No. 2626

Freibrief No. 1611

1. Name des Freigekauften: Mtamuke
2. Geburtsort: Ukwere - Ort unbekannt -
3. Geschlecht: männlich
4. Alter: 17 Jahre
5. Stand: /
6. Wohnsitz: Madeza
7. Beschäftigung: Arbeiter
8. Sklave bisher der Mlatebe
zu Rossakko
hat heute durch Freikauf seitens der
Kath. Mission hier

seine Freiheit erhalten, worüber ihm auf Grund der Verordnung vom 1. September 1891 der gegenwärtige Freibrief gebührenlos ausgestellt worden ist.

Bagamoyo den 29. III 1905

Das Kaiserliche Bezirksamt.

Spiess

Documents tell about Slavery from 1900 - 1915

Compiled by Fr. John Henschel

How much were Africans involved?

Introduction: What "Freedom Deeds" tell

The international Anti-Slavery-Conference of Bruxelles in 1889 tried to stop slavery in East Africa. As a signatory of the conference Germany introduced in the colony "German East Africa on September 1, 1891, officially the "Freedom Deeds".

"Freedom Deeds" give evidence about the now liberated slaves and tell also how the slave got freedom. We give as one example the translation of the "Freedom Deed" which we see under "Content":

> Imperial Govenment of German East Africa
> Freedom Deed No: 2526
>
> 1. Name of the liberated: Mtanukke
> 2. Place of birth: Ukwere, place unknown
> 3. Sex: male
> 4. Age: 17 years
> 5. Legal status: ----
> 6. Place of residence: Madessa
> 7. Work: Worker
> 8. slave up to now of: Mlatebe in Rossako
>
> was today ransomed by the Catholic Missionaries here and got this "Freedom Deed" free of charge according to the regulation of September 1, 1891.
>
> Bagamoyo, 29 - o3 - 19o5
> The Imperial Regional Offoce
> Spieth.

"Freedom Deeds" tell about former slaves and how they obtained their freedom.They tell also about the German colonial administration.

We selected for our book 16 "Freedom Deeds" and 1 Freedom Letter which are kept in the archives of the Catholic Parish in Bagamoyo. We attach informations about 284 ex-slaves from the "Annual Reports for 19o1" from the regions of Lushoto, Pangani and Rufiji.

We get to know former slaves and how they got their freedom. We see the names of slave owners. We are informed which work the former slaves had to do. We see how much the whole life was based on slavery; just 1oo years ago, in the late 19th century and in the beginning of the 2oth century.

CHAPTER I: Historical background; The Anti-Slavery-Conference

The abolition of slavery took a long way in East Africa. The most important step was done by the Anti-Slavery-Conference of Bruxelles in 1889, attented by representatives of 17 important governments of the world.
Represented were the 12 European countries:
Austria, Belgium, Denmark, England, France, Germany, Italy, Netherlands, Portugal, Russia, Spain, Sweden.
Represented were also:
the USA, Turkey, Persia, Zanzibar and the Congo State.

The conference granted for the first time basic rights to slaves:

- religious freedom,
- freedom to marry,
- free food and accomodation,
- two days off every week,
- the right to get salary for the work,
- the right to own property,
- the hereditary title of property of the master,
- the right that families could not be seperated by being sold to different slave masters.

The slave masters got this catalogue of rights as a catalogue of obligations which they had to keep.

As signatory of the Bruxelles Conference the German colonial government introduced in East Africa different ways for slaves to obtain freedom:

- by being ransomed,
- by release by the slave master,
- by court decision in case of ill-treatment,
- by self-ransoming.

With Decree of September 1, 1891, the colonial govermnent issued the "Freedom Deeds" as official documents of freedom.
With Decree of December 31, 19o5, children of parents, who were slaves, were "free by birth".

CHAPTER II: Summary of 16 Freedom Deeds and 1 Freedom Letter

We give a summary of those documents which we find in the Archives of the Catholic Parish in Bagamoyo. We leave ther registration numbers out.

19oo: 4 Freedom Deeds:

Name	Sex	Age	Place of birth	Slave of	Work on
Mkiwa	female	3o	Gosi wa Mbogo	Mhonba/Mtonga	field
Mweromne	male	16	Masangula	Mhonba/Mtonga	field
Abdallah	male	5	Masangula	Mhonba/Mtonga	-----
Gumbo	male	3	Masangula	Mhonba/Mtonga	-----

As place of residence is mentioned for all: Chasanga.
All are ransomed by the Catholic Missionaries in Mhonda on August 5, 1899. Their Freedom Deeds were issued in the Imperial Regional Office in Bagamoyo on June 14, 19oo by Richard Spalding.

We presume that the Catholic Missionaries ransomed a mother with her 3 sons. We get no information about the slave owner and also no information who the father of the children was. As work fieldwork is registered for Mkiwa and Mweromne.

19o5: 1 Freedom Deed:

Name	Sex	Age	Place of birth	Slave of	Work on
Mtaumke	male	17	Region Ukwere	Mlatebe/Rosako	field.

Mtaumke has his residence in Rosako. He was ransomed by the Catholic Missionaries of Bagamoyo on March 29, 19o5, and got his Freedom Deed on the same day, issued in the Imperial Regional Office in Bagamoyo by Spieth.

19o7: 4 Freedom Deeds:

Name	Sex	Age	Place of birth	Slave of	Work on
Kalehi	female	4o	Ukami Region	Kingaru/Vuma	fields
Fugaro	male	35	Mandera	Kingaru/Mandera	fields
Ndoma	male	12	Vuma	Mavonga/Vuma	fields
Mchiwa	female	28	Mwewe/Magubika	Marigwa/Magubika	fields.

The Freedom Deeds of 19o5 give interesting details:
Kalehi is ransomed by her husband Meiwanda with 14 Rupees on October 9, 19o7. Her Freedom Deed was issued on the same day in the Imperial Regional Suboffice in Saadani by Maed (?). Her Freedom Deed has the special remark: "Kalehi (Mamadonna) has a daughter Masara who is free by birth because born after December 31, 19o5". Her slave owner Kingaru in Vuma is called Jumbe.
Fugaro could ransom himself. He was born in Mandera, had his residence in Mandera and was up to now slave of Kingaru in Mandera. His Freedom Deed is issued on May 21, 19o7, in the Imperial Regional Office in Bagamoyo by Freitag

For Ndoma we get also the family name (?) Kasuwanda, also for his slave owner Mavonga: Kivare. He was ransomed with 1o Rupees; but it is not mentioned by whom he was ransomed. His Freedom Deed is issued in the Imperial Regional Suboffice in Saadani by Schneider on July 19, 19o7.
Mchiwa, 28 years of age, was set free by court decision on October 3o, 19o7, in the Imperial Suboffice in Miano by Maed(?). She had her residence in Mandera.

19o8: 1 Freedom Deed:

Name	Sex	Age	Place of birth	Slave of	work on
Chambara	male	35	Miano	Likumidi	fields

Chambara was released by his slave owner Likumidi in Miano. He got his Freedom Deed on November 22, 19o8, by Schneider, issued in the Imperial Suboffice in Miano. No reason is given why Likumidi released his slave Chambara.

19o9: 2 Freedom Deeds:

Name	Sex	Age	Place of birth	Slave of	Work on
Mkiwa	female	25	Unyamnembe	Mkimira/Mandera	fields
Fido	male	8	Miano	Mkimira/Mandera	------

Both were released by their slave owner Mkimira in Mandera. Reasons are not given. Their Freedom Deeds were issued by Schneider in the Imperial Regional Suboffice in Saadani on May 8, 19o9.
For Fido is mentioned: Fido bin Mfungo. We presume that he was the son of Mkiwa. Who his father Mfungo was we do not know.

191o: 1 Freedom Deed:

Name	Sex	Age	Place of birth	Slave of	Work on
Suria	female	38	Mbemde	Komdola/Kikatwe	fields

Suria was ransomed by the Catholic Missionaries in Mandera on March 12, 191o, with 12 Rupees. Her Freedom Deewd was issued the same day in the Imperial Regional Suboffice in Miano by Schneider.
Is Suria a name? Suria was the concubine of a male slave owner. Was she the concubine of Komdola?

1911: 1 Freedom Deed:

Name	Sex	Age	Place of birth	Slave of	Work on
Juma	male	25	Chole	Mwanagura	fields

Juma bin Sudi was released by the slave owener Mwanagura binti Hatibu in Kyegeani. The Freedom Deed is issued in the Imperial Regional Office in Kilwa by Richter on February 9, 1911.

1914: 1 Freedom Letter:
Fr.Joh. Albert Schulte, Bagamoyo, wrote on April 2, 1914, in a letter to Fr.Alphonse Gemberle in Mandera:
"On request of Bishop Vogt I paid Mwalimu Joseph Sefu in Lugoba 15 Rupees for ranswoming of his slave Xaverius Zepelin, a man from Mandera, who got hi full freedom. Joseph Sefu and all who had rights on the ransomed accepted his freedom.
I am the witness and Joseph Sefu as well. He declares that all is true and accepted the 15 Rupees. Signature of Joseph Sefu.

1915: 2 Freedom Deeds:

Name	Sex	Age	Place of birth	Slave of	Work on
Rosa	female	45	Mzaramo	Kaoge/Mandesa	fields
Milassi	female	4o	Mkami	Kaoga/Mandesa	fields

Rosa, daughter of Makwana, was a Mzaramo, with residence in Mandessa. She was ransomed by the Catholic Missionaries of Bagamoyo on August 6, 1915, and got the same day her Freedom Deed, issued in the Imperial Regional Office in Bagamoyo by Michels.
The same informations we get from the Freedom Deed of Milassi. Her certificate has the special remark: "Kugu, daughter of Milassi, is fee by birth because born after January 1, 19o6". Also she had her residence in Mandesa.
The Catholic Missionaries of Bagamoyo ransomed on the very same day two slaves of Kaoge in Mandesa.

CHAPTER III: Commentaries on these 16 Freedom Deeds and the 1 Freedom Letter:

Shocking Reality:
At first we are shocked that slavery is still going on, even in the period which these documents cover. When we take only four "Annual Reports about liberated slaves in 19o1", kept in the archives of the Catholic Museum in Bagamoyo, we see the proportion of the still ongoing slavery:

Region	Liberated by Ransoming	Release	Court decision	
Bagamoyo	1o4	62	5o	
Lushoto	15	4	9	
Pangani	84	48	12	
Rufiji	13	78	21	
	---	--	--	
	216	192	92	Total: 5oo.

In these 4 regions 5oo persons got their freedom in 19o1. Slavery was still going on. In 1897 the legal status of slavery was abolished in Zanzibar, but slavery as such existed up to 19o9. On the mainland slavery was abolished in 1922 only. During our period, 19oo - 1915, slavery existed in the form of bondage. Slaves were still persons who could not act in their own names. In the families of their masters they got all what they needed: accomodation, food, cloth. They could claim their basic rights, granted by the Anti-Slavery Conference of Brusseles in 1889. They could claim their rights even in court.
But we can be sure: Even that mild form of slavery was felt as slavery. Why Fugaro, 35 years old, ransomed himself with 15 Rupees? Why Maiwanda ransomed his wife Kalehe (Mamadonna) with 14 Rupees?
The prices for ransoming started during our period with 1o Rupees for a child (in 19o7) and varried from 14 Rupees for a woman, 4o years of age (in 19o7) to 15 Rupees for a man, age not mentioned, in 1914

Informations about slave owners and slaves:
We get the following informations

Owner	Slave	Age	work	Place	How liberated
Mhomba	Mkiwa f	3o	fieldwork	Mtonga	ransomed
	Mweromne m	16	fieldwork	Mtonga	ransomed
	Abdallah m	5		Mtonga	ransomed
	Gumbo m	3		Mtonga	ransomed
Mlatebe	Mtanuke m	17	fieldwork	Rosaki	ransomed
Kingaru	Kalehi f	4o	fieldwork	Vuma	ransomed
Kingaru	Fugari m	35	fieldwork	Mandera	ransomed
Kisave	Kauwanda m	12		Vuma	ransomed
Marigwa	Michawa f	28	fieldwork	Magubika	by court
Likumidi	Chambara m	35	fieldwork	Miano	released
Mikimira	Mkiwa f	25	fieldwork	Mandera	released
	Fido m	8		Mandera	released
Komdola	Suria f	35	fieldwork	Mandera	ransomed
Mwanagura	Jumi m	25	fieldwork	Kyegani	released
J.Sefu	Xavier Z.m			Lugoba	ransomed
Kaoge	Rosa f	45	fieldwork	Madesa	ransomed
	Milasi f	4o	fieldwork	Madesa	ransomed.

Of the 17 slaves 7 are females and 1o males. All, except the small children, had to work as fieldworkers. Agriculture was the

main income generator and totally based on slavery.
All mentioned slave owners were Africans. The places of residences cover the area to the Northwest of Bagamoyo. The places of birth cover the areas of Bagamoyo, Mandera and Mhonda. Only for Mkiwa we are informed: "born in the region of Unyanyembe", that is the area south of Tabora. Slave markets were closed since 1873. But slavery continued because children, born from slaves, remained slaves and their children too. On the 1st of January 19o6 the Germans introduced the regulation that children, born from slaves, were from now on "free by birth".

Other details:
The first three Freedom Deeds of 19oo indicated that the Catholic Missionaries of Mhonda ransomed in August 8, 1899, a mother with her three sons:

Mkiwa,	3o,	slave of Mhonba in Mtonga,
Mweromne,	16,	slave of Mhonba in Mtonga,
Abdallah,	5,	slave of Mhonba in Mtonga,
Gumbo	3,	slave of Mhonba in Mtonga.

Considering the prices for slaves we might not be wrong if we calculate about 48 - 5o Rupees which the missionaries had to pay to Mhonba for ransoming the mother Mkiwa and her three children.
Ransomed by the Catholic Missionaries in Bagamoyo were:
in 19i5: Mtaumke, 17 years old,
in 1914: Xavier Zepelin with 15 Rupees,
in 1915: Rosa bin Makwana and Milassi.
We estimate that the missionaries had to pay about 6o Rupees for them.
In 191o the Catholic Missionaries of Mandera ransomed Suria, 38, with 12 Rupees.
In 19o7 Maiwanda could ransom his wife Kalehi (Mamadonna) with 14 Rupees. Was he a free man who married a slave and bought her freedom? Had he been a slave who was ransomed in one or another way and who ransomed now his wife? Such questions find no answers on the Freedom Deeds.
In 19o7 Fugaro could ransom himself. The Anti-Slavery Act of Bruxelles in 1889 guaranted slaves a salary. Had Fugaro saved his monthly income for ransoming himself or got he a share in the heritage of his slave owner family? Also possible according to the Bruxelles Act. How ever it was this Freedom Deed tells us that slavery, even in the mild form, was felt as slavery.
Two slave masters released their slaves:
Lukimidi released in 19o8 his slave Chambara.
Mkimira released in 19o9 on the same day (May 8):
Mkiwa, female, 25 years old,
Fido bin Mfungo, male, 8 years of age.
The original registration number of their Freedom Deeds, issued in Saadani, are 76 and 77. We presume that Fido is the son of Mkiwa. Who the father is we do not get to know. Also this question ist not answered on the Freedom Deed.
In 1911 Managura binti Katiba released in Kilwa her slave Juma bin Sudi, 25 years old.
The Anti-Slavery Act of Bruxelles made release by the slave owners possible. Our examples show that slave masterd did it. The same Act gave slaves the possibility to be set free by court decision. We saw that such decision were done by court.

The ransoming of Xavier Zepelin with 14 Rupees puts many questions to us. His slave owner is Mwalimu Josef Sefu in Lugoba. As his name indicates he is a Christian. He is a taecher. Catholic teachers were at the same time trained catechists for religious instructions. Xavier Zepelin was - so also his name indicates - also a Christian. Christians had also slaves, even Christian slaves? And the missionaries tolerated it? They ransomed slaves while tolerating the system of slavery?

Details about the German administration:
The region of Bagamoyo had the central Regional Office in Bagamoyo and Suboffices in Saadani and Miano.
In Bagemoyo were Regional Officers during our period:

19oo	Dr.Richard von Spalding
19o1 - 19o3	Gustav Boeder
19o3 - 19o6	Gustav Spieth
19o6 - 19o7	Reinhard Koestlin
19o7 - 19o8	Dr.Alois Joesep Human
19o8 - 19o9	Dinkelsacker
191o	Gerhard Schneider
191o - 1911	Klaus Klenze
1911 - 1912	Eduard Schmidt
1912	Mannesschmidt
1912	Joseph Ziegler
1913	Dr.Alfred Vogel
1913 - 1916	Heinrich Michels.

We have on our Freedom Deds the signatures of Dr.Richard Spalding, Gustav Spieth und Heinrich Michels. Bertold Freitag was Regional Secretary. About Schneider and Maed we have no other informatioms.
The forms of the Freedom Deeds were printed:
by the National Printing Press in Berlin/Germany((7 forms);
by the "German East African Newspaper", DSM (5 forms);
by Printing Press Hermann Pasevant, DSM (3 forms);
by Printing Press Reinhard Kuehn, Berlin (2 forms).
9 forms were printed outside of Tanganyika and 8 in Tanganyika; but all by German Printing Press. The whole economy in East Africa was in the hand of the Germans. So the Freedom Deeds tell us.

CHAPTER IV: Other regions.

1. "Annual Report for 19o1" from Lushoto:

This report gives us 28 names of liberated slaves in the Region of Lushoto where slavery also existed.

In January:						
Name	**Sex**	**Age**	**Born in**	**Tribe**	**Slave of in**	**Liberated**
Mamtsina	fem	2o	Mshini	Mshamba	Komba/Mgiro	released
Kombola	fem	4o	Mbiri	Msamba	Komba/Mgiro	released
Kombola	fem	4i	Mbiri	Mshamba	????	ransomed
Hamisi	fem	38	Tabora	Mnyamw.	Nungasiri/Pamg.	released
Jaya	fem	18	Tabora	Mnyamw.	Mambo/Pangani	released
Maseke	fem	5o	Tabora	Mnyamw.	???	ransomed
In July:						
Chandama	fem	3o	Tabora	Mnyamw.	Shekh Mbaruk/DSM	by court
Lufumo	fem	3o	Pare	Mshamba	Lethenga/Kongoni	by court
Kirossi	fem	16	Ganja	Mshamba	Mwalim/Kongoni	by court
Maria Hebe	fem	2o	Malo	???	???	ransomed
September:						
Mshunga	fem	25	Longuza	Mshamba	Mwalim/Longuta	by court
Kinjumbi	fem	3o	Mzinga	Mshamba	Mguji/Wuga	ransomed
Lukinia	fem	22	Korogwe	Msigua	Mgugi/Wuga	ransomed
Komgazi	fem	18	Kongeni	???	Mgugi/Wuga	ransomed
Mbena	male	4o	Kongeni	???	Mgugi/Wuga	ransomed
Ontulwe	fem	3o	Mlalo	???	Mlugu/Mlalo	by court
Memgana	fem	3o	Mlalo	???	Mlugu/Mlalo	by court
Pangota	male	3o	???	Mshamba	Tewe/Kiswani	ransomed
October:						
Kilalo	fem	5o	???	Mshamba	Tewe/Kiswani	ransomed
Mshamu	male	7	???	Mshamba	Tewe/Kiswani	ransomed
Peda	fem	1	???	Mshamba	Tewe/Kiswani	ransomed
Gruga	fem	3o	???	Mshamba	Tewe/Kiswani	ransomed
November:						
Majuma	fem	3o	Muema	???	Hamisi/Zanibar	by court
Radasiki	fem	25	???	Miare	Ohame/Rusotto	ransomed
Ushina	fem	2o	Mzguma	???	Menysiku/Rusotto	ransomed
Kunde	fem	25	???	Mpare	Kimba/Funta	court
Kiginda	fem	6	???	Mpare	Kimba/Funta	court
Mpemba	male	4	???	Mpare	Kimba/Funta	court

Ransomed were 15, set free by court 9 and released by their slave owners 4.
By tribe were 12 Washamba,
4 Wapare,
4 Wanyamwezi,
1 Msigua.

It means that 17 of the liberated slaves came from nearby areas. Only the Wanyamwezi were originated in Tabora area.

2. Details from two other Regions:

Region	Ransomed	Released	By Court
Pangani	84	48	12
Rufiji	13	78	21

Final Reflection:

Our documents show that even at the beginning of the 2oth century slavery still existed. The mentioned, now liberated slaves seem to be children of slaves, because by that time enslavement was already abolished. Only after January 1, 19o6, children, born from slaves, were "free by birth".

Interesting is that Africans were slave owners. Only two slave owners seem to be Non-Africans: Shekh Mbaruk from Dar es Salaam and Hamisi from Zanzibar. They had farms in the Region of Lushoto?

The economy in these four Regions was based on slavery. We presume that it was the case also in many other Regions of Tanganyika. Slavery was abolished on the East African mainland 8o years ago, in 1922. Only then the economy changed from an economy based on slavery to a slave-free economy. 8o years: that means a very short time, compared with hundreds of years of slavery.

The main question is: How much is the way of life still today affected by slavery? Are there obscure forms of a slave-mentality or a mentality of slave owners still hidden in the ways of behaviour today?